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The New Missionary and His Wife

A Brief Handbook of Suggestions Intended for the Use of New Appointees

OF THE

American Baptist Foreign Mission Society

BY

E. N. HARRIS,

TOUNGOO, BURMA.

Approved by the Committee of Reference, Burma.

RANGOON
AMERICAN BAPTIST MISSION PRESS
J. L. SNYDER, SUPT.
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FOREWORD.

This little book is urgently recommended to the attention of every newly appointed missionary. It is manifestly the crystallized product of much missionary experience. The author has not been satisfied merely with his own impressions and observations, but has corrected and amplified them by reference to a large circle of missionary associates.

It will be observed that the matter contained bears special reference to the Burma field and that in some cases the statements made would be perhaps inapplicable in other missionary countries. The measure in which this is true, however, is small for the book deals for the most part with problems common to all mission fields; and what is lacking in point of detail for fields other than Burma is more than counterbalanced by the vividness of the presentation which would have been necessarily sacrificed had the writer endeavored to deal in general terms with all fields.

Local differences will, of course, be noted in matters pertaining to health, clothing, social observances and correspondence with and relations to government officials. The text, however, serves even here to emphasize the importance of the new missionary becoming familiar with proper data for the country to which he goes; and the usages of Burma, which, of course, obtain for

the most part in the whole of British India, will prove helpful in illuminating analogous customs in his own field. The new missionary should not fail to make early inquiry regarding such points of possible difference from his associates of larger experience; but a careful reading of these pages will without doubt lead him to entertain a real gratitude to the author for enabling him to avoid many a pitfall common to early missionary experience.

P. H. J. L.

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The New Missionary and His Wife.

APOLOGIA.

Missionaries of experience always feel the deepest interest in one who comes out for the first time to take up work in a new and untried land, under conditions which, although he may have read of them in books or heard of them from the lips of others, must nevertheless seem strange. Often he must learn by slow and painful experience,—sometimes, alas! with dire consequences, —things which, if known at the beginning of his career, would have saved him much of distress or chagrin. Hence this little book.

It is not hoped that the suggestions herein contained will apply without exception. Conditions differ so widely in various parts of Burma and even in different stations in the same general region, that no instructions can partake of the nature of rules. The new missionary and his wife must adapt themselves to their special surroundings as they become more familiar with them. But they will find here hints which many of those who have been before them would have been glad to receive ready to hand.

THE OUTFIT.

The wise expenditure of the money allowed for outfit is a matter of considerable importance. It is strongly advised that, if possible, at least half of the amount be kept for making purchases after reaching the field, as the actual needs can be more definitely determined there, and even though the prices of some

things may be higher, this disadvantage is likely to be more than counterbalanced by the needless expenditures avoided. Especially is it desirable to reserve a considerable sum of money for the purchase of furniture on the field, as most mission houses are entirely unsupplied. It is well to correspond with former occupants of mission houses regarding this matter before leaving America.

As to the supplies that should be taken out from home, tastes and requirements are so various that it is difficult to advise. So many things can now be obtained in Burma that it is not necessary to go out so fully supplied as was the custom in former years. Duplicate eye-glasses and spectacles should be provided before leaving home; as the oculists in Rangoon cannot keep a large stock of supplies on hand. The teeth also should have careful attention at home, as American dentists are not always available. It is well to take out a supply of footwear sufficient to last for one or two years. More than that is likely to deteriorate during the rainy season, and further supplies can be obtained in Rangoon or ordered out from home. American shoes are sometimes successfully copied by the native cobbler, especially if he is furnished with a good pair of lasts. A supply of socks and stockings, also of corsets and light-weight union suits should be obtained in the homeland. Old clothing should not be entirely discarded as it is often of real value on the field. In normal times most kinds of clothing can be purchased in the East more cheaply

than at home or even in England. The material is bought in the bazaar or in the shops and a good "dhirze" or seamster will make it up. A plain, well-fitting waist-and-skirt-pattern or, better still, a form, will be found useful. Ready made suits bought at summer end sales in America are very satisfactory. It is sometimes wise to buy crockery, silver ware and cutlery in England on the way out, as American crockery, if broken, cannot easily be matched in Burma in either shape or pattern. Pianos especially adapted to the climate can be purchased in Burma, but American "acclimatized" organs should be brought out from home. Rocking chairs generally baffle the Asiatic furniture maker; he cannot get the right swing to them, and light woods such as the American manufacturer uses are not available. Just now, however, satisfactory rockers may be obtained at reasonable prices from our Karen Mission in Moulmein. It may be well to bring out iron bedsteads, springs and mattresses, although these are to be had in Madras, Rangoon and other large Eastern cities. The American bedsteads are usually lighter in weight and more attractive than the English.

THE VOYAGE.

Passages to and from the field are ordinarily engaged by the Treasurer in New York for the voyage out and by the Mission Treasurer for the voyage home, but if it is desired, the Treasurer sometimes pays over to the missionary a lump sum reckoned at the average cost of

the passage to the Society, and the missionary makes his own arrangements. The steamers with the highest rates are not always the most pleasant; the missionary will often find a more congenial company of fellow-voyagers on the cheaper boats than on those of higher class. Warm clothing and a good steamer rug should be provided for those parts of the voyage which lie in the higher latitudes. Ocean freight rates are usually based on cubic measurement, a ton being reckoned at forty cubic feet unless as in the case of very heavy articles the weight of this or a corresponding amount of cubical content is in excess of a ton, when it goes by weight. There is little the missionary can do while on shipboard in preparation for his work. The study of the indigenous languages of Burma is impossible without the help of native teachers. The knowledge of Hindustani, however, is of practical value in Burma, as many of the India servants speak it, and if a handbook of Romanized Hindustani is available, a useful acquaintance with that language may be acquired, especially if there are Englishmen on the boat or natives who can give some assistance. Games are always at hand with which to while away the time during pleasant weather, and on the longer voyages a competition in sports is often arranged. All passengers are expected to tip their table, bedroom, and bath-stewards, and perhaps the deck-steward and one or two others, at the end of the voyage; partial tips during the trip may result in better service. On shipboard the captain is absolute master and must be obeyed. On British lines

the saloon is generally put in order on Sundays, and the captain or some clergyman reads the service of the Church of England. On American lines usages are not fixed. If there is quite a company of missionaries on board, a service on deck in the afternoon can sometimes be arranged by permission from the captain. But there is no such opportunity for religious work as in the days of long voyages in sailing vessels around the Cape of Good Hope.

LANDING AND JOURNEY TO STATION.

Landing at Rangoon is an easy matter. A messenger from the Mission Press or the Mission Treasurer himself usually meets the steamer and gives whatever assistance is necessary in getting through the custom house. One of the most pleasant experiences of a lifetime is enjoyed in the service which is generally held for the purpose of extending a welcome to the new missionary. At this service, usually held on the evening of the day after the arrival of the main missionary party, everything possible is done to make the new missionary feel his welcome.

CLIMATE AND HEALTH.

Maintenance of health in a tropical climate is a problem to be studied by each individual, but in general it is better for the first year or two to be too careful rather than not to be careful enough. Especially must the newcomer be cautious about exposure to the sun. He should never be out of doors between

seven or eight o'clock in the morning and four or five in the afternoon without adequate protection for the head, and if necessary, for the spine also and he should never stand still in the sun. As protection the old kind of sola tope is best, the larger the better; the hardened veteran may wear the less cumbrous English helmet. But the sun should not be altogether avoided. In fact there is some reason to think that as much real harm has come from not being out enough as from being out too much. It is said that as the result of investigations, it is the opinion of American doctors in the Philippines that American men there have much better health on the whole than American women because the women shut themselves up too much in their houses. It is highly important to keep exercising so that the perspiration will flow freely. If the skin is allowed to dry, there is danger. The importance of exercise for the conservation of the health can scarcely be overemphasized. Some missionaries make it a point to take an hour's vigorous exercise every morning. Undoubtedly the fact that the British officials are able to maintain so fair an average degree of health, notwithstanding the irregular personal habits of some of them, is due to their devotion to sport, and the missionary should follow their example in this regard. Tennis is an excellent game for the tropics. Badminton does not require so much skill, and may be made to call for about the same degree of activity. Golf is also good. Where games cannot be had, walking will furnish perhaps the best substitute.

A few general health suggestions may be in place. One should never sleep without a mosquito net. Unboiled water or milk should not be used for drinking purposes. Low growing vegetables such as lettuce and cabbage are of high health value, but should be disinfected with either potash permanganate or hydrogen peroxide in weak solution if intended to be eaten uncooked. Some have neglected such precautions with impunity for many years, only to rue it later. The diet should be good, abundant and well-balanced. Fruit may be eaten freely by most people, and is an excellent natural laxative. The bael fruit is especially to be recommended as a regulative for troubles of the digestive tract. A constipated habit should be corrected, but by the use of natural means rather than of cathartics or aperients. It is seldom wise to remain continuously in the heat of the plains from the middle of March to the middle of May. The missionary does well to get away to the hills or to the seashore for at least a month. Tropical diseases are so rapid in their action that in case of illness medical advice should be sought at once. Government hospitals have been established throughout the country, and many of the government doctors, called civil surgeons, are thoroughly devoted to their duties; some, indeed are highly skilled in their profession. Many of the subordinates in the medical service, who are for the most part natives of India, are men of learning and culture to whom one may safely entrust oneself in times of sickness. In case of prolonged ill-health, if a trip to some one of the

higher hill stations in India is not efficacious, a return to America may be advisable for it should be borne in mind that ailments which would be trifling in America may be serious in Burma. Even as a commercial asset, the missionary has an actual cash value, and is worth being taken care of; this the Society fully realizes. On the presentation of medical certificates from two accredited doctors, passage to America is authorized by the Committee of Reference, or in urgent cases is arranged by the Mission Treasurer without such action. In general, it is to the advantage of the missionary and his work for him to live as well as possible. To live in native fashion would be suicidal, and it would lessen, rather than enhance his efficiency and influence.

HOUSEHOLD MANAGEMENT.

Ideas regarding household management vary so widely that it is difficult to lay down general rules. Servants are indispensable; the missionary's time is too valuable to be spent in doing things for which servants may be hired at a comparatively trifling wage. Nor should the missionary regard the taunts which are sometimes flung at him on this account by the thoughtless and the ignorant, for with the utter lack of time-saving household conveniences, the keeping of servants is a necessity, not a luxury. The number of servants which is absolutely indispensable depends on circumstances. However small the family, there must be a

cook and, perhaps, a table boy to bring in the food from the cookhouse, wait on the table and wash the dishes. In out-stations the water boy or "paniwalla" will sometimes serve to draw water both for the bathroom and for cooking purposes. A sweeper is generally as indispensable as any of these. The " dhoby " or washerman usually completes the list of strictly household servants, although there may be also gardeners and stable boys. Of these servants the cook, the table boy and the water boy are attached to the one household; the sweeper and dhoby may serve several families. The schedule of wages may be learned from other missionaries or local residents. The housewife will need to give personal attention to many other things, such as the boiling of the drinking water, and the proper washing of fruits and of such vegetables as do not require cooking. A good method of preparation of drinking water is as follows: Boil the water in a large earthern jar or chatty; cover it and let it cool in the same jar so that the water takes up again some of the substances precipitated in the boiling and loses in a slight degree its insipidity; then pour off the water into another jar or, better, into small goglets wrapped in wet clothes and set in the wind for further cooling. If filters are used, great care must be taken that they do not become impregnated with germs.

Purchases at the bazaar must almost of necessity be left to the cooks, who in many cases seem to consider it their right to purloin small amounts with the thought that possibly, even with their private commissions they

do not charge their employers as much as their employers themselves would have to pay. For the most part this is undoubtedly true, for a white person, especially if he be new to the country, is nearly always charged an extra price. To keep the cook somewhat under control it is, therefore, well to have a trustworthy native friend who knows the proper prices to pay. Stores of all kinds should generally be kept under lock and key and doled out as needed.

The protection of one's possessions against destructive agencies is one of the problems of the householder. During the rainy season in Burma, the clothing and bedding must be dried occasionally on bamboo frames over charcoal fires. Moth balls or camphor should be scattered freely among the contents of trunks and boxes, also in organs and bookcases, to keep away ants and other insects as well as moths. If the odor of these is objectionable, boracic acid in envelopes may be used for the same purpose. Trunks and boxes should be placed on frames standing a few inches from the floor to prevent the encroachments of white ants. Books are safest in bookcases with glazed doors in a light room. Chinese varnish applied with a brush and allowed to dry thoroughly furnishes an excellent protection to the bindings. Cameras and all photographic plates and papers should be kept in an airtight uniform case. If a small tin of stone lime is placed within, this, as it slakes, will absorb the moisture of the air. If this is impossible, lenses of cameras should be wiped frequently during the rainy season, as a kind of fungus

forms on them which dims the lustre of the glass and it can be removed only by repolishing. Shoes and all leather goods are also best kept in airtight containers. An application of castor oil vitiates the taste of leather for most insects which would otherwise attack it.

LANGUAGE STUDY.

The first duty of the new missionary is to acquire the language of the people to whom he is sent. Let him make it such. It is often reported that the missionary supply is so inadequate that the new missionary is put in charge of heavy station work immediately on his arrival without sufficient opportunity for study. There is undoubtedly much truth in this, but much depends on the man. A man who *will, can* find time, and if the new missionary cannot attend to his other duties as well, he should let them remain undone. The acquiring of the language must be done practically in the first two years. A man who does not break the back of the language in that time will never acquire facility in it.

The study of the languages of the orient presents many serious difficulties. While with European languages it is generally advisable to employ a teacher who does not understand English, or at least does not speak it to his pupil, this course is not advised in the case of oriental languages. These are so utterly different from English that the beginner needs to have, at the outset, an instructor who can appreciate his diffi-

culties and explain them in his own language. Once helped over these initial struggles, the student must dig out the language as best he can. Otherwise even the most excellent native teachers are of little help. The missionary himself must work with all his might for the mastering of the language.

Among the chief difficulties confronting the person who takes up for the first time the study of any one of the Mongolian family of languages,—to which all the languages of Burma belong,—is that of distinguishing between the aspirate and unaspirate letters. In English we have one consonantal sound only which we use in both the aspirate and unaspirate, namely, the one represented by th. The th in *this* is unaspirate, and the th in *thing* is aspirate. We use only the aspirate sounds of k, t and p, and the unaspirate sound of s, whereas in most Mongolian languages both sounds of these consonants are used. The difference between the aspirate and unaspirate is simply that in the aspirate there is an expulsion of breath which is wanting in the unaspirate. The essential consonantal sound is precisely the same in both cases. Let no one think to help the beginner by telling him to say a *k* and think of a *g* in trying to pronounce the unaspirate *k*, or to say a *p* and think of a *b* in trying to pronounce the unaspirate *p*, or to say at *t* and think of a *d* when trying to pronounce the unaspirate *t*. This is only to add confusion. The unaspirate *k* is not a *g* except, when, as in Burmese, it is changed to a g by reason of its position, or when it may be used to represent a *g* sound adopted

from some other language. The unaspirate k, t and p are respectively pure k, t, and p sounds. The aspirate *s* is simply our *s* sound pronounced with an expulsion of the breath.

Another initial difficulty is that of tones, also characteristic of all the languages of this family. The Burmese has three only, the Karen six. These absolutely must be mastered. A difference in tone makes a difference in meaning. These can be learned by the closest observation and study only. It is supposed that those who have an ear for music can acquire them most easily, and yet care must be taken to avoid singing any of the tones, for they are all pronounced with a simple speaking voice. For instance, in Karen the first of the tones as arranged in the speller is pronounced on a high key, but it is a key in speaking, not in singing. The sixth of the tones in Karen is often said to be a prolonged tone, but that is never its distinguishing characteristic, which is really a peculiar resonant quality that can be learned only from hearing it.

The Burmese has a number of what are called "thatted" consonants. "Thatted" means "killed," and this is a good description of the peculiarity of the sound given to these consonants by the Burmese themselves. The thatted consonant stands at the end of a syllable. The speaker begins to pronounce the syllable as it is written, but he stops abruptly before pronouncing this final consonant, so that it is, as it were, "killed," perhaps one might say strangled or choked off.

These are the initial difficulties to be overcome in mastering the languages of Burma and the Farther East. After these are surmounted comes the mastery of the idiom. To this end, all the Occidental's preconceived ideas of how a thing should be said must be given up, and he must be content to reverse the order of his words, to use nouns without distinctions of number, verbs without distinctions of tense,—in a word, to say nothing as he would say it in English. Karen is thought by some to be a little simpler in construction than Burmese because the words in a sentence run more nearly in the English order, but the advantage here is more fancied than real. The genius of the Karen and of all the other languages of this family is utterly different from that of English, and the missionary must acquire a really idiomatic knowledge of the language of the people. An Anglicized Burmese or Karen or Shan will not do. These languages, when once mastered, have their own beauties; probably all of them are more graphic than English,—and they simply cannot take on the idiom of the English.

The secret of the mastery of any language lies very largely in the acquiring of a good vocabulary. The student should study words, words, words. Some do this best by making lists of words with their English equivalents and committing them to memory by constant repetition. Others do best by the study of words in association with other words in phrases or sentences. To commit to memory stock phrases which may seem senseless but are nevertheless, idiomatic is an indis-

pensable aid to the acquiring of any language. But whatever the method used, let the missionary add to his list daily as many new words as he can. Some days ten or more new words may be learned, but the student of ordinary ability is not likely to master more than five words a day on the average. When one has acquired a vocabulary of a thousand words, he should be able to engage somewhat in ordinary conversation; with three thousand words his mastery of the language is assured. With the words let idioms be added as they can be picked up from time to time.

The question of how to emphasize words and phrases is one of great importance to the public speaker and preacher. In the language of Burma emphasis is only rarely secured by the raised tone as in English. Raising the tone destroys the sense, as it changes the meaning of the word. In general it may be said that emphasis is attained in ways of which the westerner would never think so the subject must be given careful study and approached with a mind free from preconceived ideas. While emphasis is seldom secured by raising the tone as in English, it is sometimes gained by raising the voice on an entirely different word in the sentence from that which we would emphasize. However upsetting it may be to his ideas, the young missionary must be content to learn the native way of emphasis, and not insist upon his own.

The languages of India, such as Hindustani and Telugu, do not present the same class of difficulties as those of the Mongolian group. Because of their in-

flected character, one's previous linguistic studies may prove a help in acquiring forms and understanding the grammar.

THE MISSIONARY'S WORK.

What is the missionary's work to be? This is not an easy question to answer. Anyone in America would of course say at once, "to preach the unsearchable riches of Christ." But this does not solve the problem, for there are many ways of preaching. The work of the missionary is not marked out for him ready to hand, like that of the pastor in America who has his two sermons to preach on Sunday, his mid-week prayer meeting to conduct, and his pastoral calls to make. The missionary has to study out his work for himself. He cannot even get much help by way of suggestion from other missionaries, for no two fields are alike, and a plan which would be suited to one might not be at all suited to the field lying next to it. The missionary should not be impatient if he does not really get hold of his work and find himself in a position to bring things to pass until he has been on the field at least five years. Indeed, the first term of service is none too long a time to spend in merely learning what to do,—and what not to do, which is quite as important. But the main difficulty is not to find something to do, so much as to know what to choose out of the multiplicity of possible activities.

"Never do anything which you can get someone else to do," is a piece of advice which is often heard. It

sounds like an invitation to laziness. On the contrary, it is probably the secret of the highest efficiency in missionary service. The missionary is not sent out to do a work which anyone else can do, but rather to do work which no one else can do, and if he plods patiently along and studies his opportunities, he is likely to find in time that there are certain things which he can do better than anyone else. If these be really worth while, he will surely take great satisfaction in doing them.

The male missionary in charge of a station ought certainly to learn to preach effectively in the vernacular. There are two kinds of preaching, to the congregation and to the individual; either of these is worthy of one's best efforts. The supposition that preaching to the natives of the country must be very simple is not true. A sermon may be preached one Sunday before a congregation of native Christians and the next Sunday before a gathering of missionaries with equal acceptance to both congregations. Almost any sermon that is worth preaching at all can be preached in Burmese or Karen or Shan about as well as in English with, of course, a change in illustrations and figures of speech, but with no difference in the essential thought. The main thing is for the preacher to be sure of his message and hold it clearly in mind; then a fair command of the language will enable him to give it. Any experience in preaching acquired before going to the field will be found of great value. Preaching in an oriental tongue is, however, in itself an excellent drill. Although the native preacher may be able to talk a

long while without saying anything,—not that he is alone in this regard,—the novice in the use of the language has to know beforehand precisely what he wants to set forth. He can indulge in no vaporizings, and he must be able to define clearly to himself any glittering generalizations in which he may have been accustomed to indulge.

In individual preaching, the missionary needs to be perfectly sure of his ground. The reputed subtlety of the oriental mind is largely legendary. The eastern mind is no more and no less profound than the western; but the unregenerate heart in the East is just as adept as the unregenerate heart in the West in avoiding the home-thrust of the truth. Within recent years, there has been an extensive propaganda among the people of the country of the long-since exploded ideas of Tom Paine. His " Age of Reason " is being rehashed by Europeans who have donned the "yellow robe" of the Buddhist monk, and the arguments therein presented against the credibility of the Scriptures have had a surprisingly wide diffusion among people of all classes and of all races. And, while the oriental mind is not particularly subtle, it is alert, and the missionary needs to be constantly on his guard in order to be prepared against all attacks. On the other hand, the missionary should seldom engage in a direct attack on the religious systems of those to whom he is preaching. Gautama's warning to his followers against polemical discussion is well worth remembering; and the problem of preaching effectively without antagonizing the be-

liefs of others, of being consistently conciliatory and yet not weak, forcible yet not polemical, is the problem which the missionary must seek to solve.

Every missionary will inevitably have more or less to do with native preachers. It is therefore, important that he should be able not only to preach effectively himself, but also to direct and supervise the work of preachers. The direction of preachers' Bible study classes or institutes is quite likely to be one of his most important lines of activity. This needs careful preparation. Let not the young missionary think that he can feed these people on watered milk; not until he has studied the Word and fed his own soul upon it, can he hope to feed even the humblest native Christian; and among the native pastors he is likely to meet not a few who are more familiar with the content of the Scriptures than himself. His chief advantage over them is, or should be, in interpretation and application of the text.

The missionary must necessarily have much to do with the supervision of the native churches. The degree of intimacy in this oversight will depend on the attendant circumstances, but the missionary should always bear in mind that our converts on the foreign field, being Baptist Christians, must in the nature of the case be charged from the very beginning with a high degree of responsibility and self-control. It is sometimes said that the missionary is a bishop. This is true in a very restricted sense only, as he has, or should have, no ecclesiastical authority, and whatever power he exercises over the local church is derived from his personal

influence alone. Even when, as in some of the missions, the missionary pays the salary of the native pastor in whole or in part, and so must have something to say about the financial affairs of the church, its discipline and other internal affairs, should be left to the native Christians themselves. It is better that they should make mistakes than that they should be ruled by the missionary. They, as well as he, have the Spirit, who may be trusted to do, through the Word, His work in their hearts.

But, although he has no ecclesiastical authority, the missionary, if a man of sound judgment, will always have great influence with the churches. This influence he will need to use to the utmost for the purpose of holding them up to a high standard of morality. The immorality of the heathen is one of the chief obstacles to their acceptance of the gospel, and to build up within them high moral standards is a most difficult achievement even after their conversion to Christianity. Often the missionary's heart will be pained to the death; he may even feel at times that the disciples are not Christians at all. Especially is this likely to be true during his first years on the field. After a time he learns to compare the converts there, not with the Christians of America, but, with the blackness of the pit from which they have been digged, and he appreciates the really vast change for the better which has taken place. Even if the Christian fall, he at least has a sense of sin, which the heathen has not. But ever, whether among Burmese or Karens or others, the

missionary must mightily endeavor to keep the churches keyed to high ideals. Strict discipline should be urged upon them, and practised by the missionary himself. Great harm has sometimes been done by well-meaning but over-lenient missionaries who have employed in mission service men and women who had fallen into gross sin. Such people may be forgiven and restored to Christian fellowship without being raised to positions of honour and responsibility in the work of the Kingdom.

The encouragement of self-support on the part of the native churches is a matter of vital importance. Fortunately the time is past when a missionary can solicit money in America to be thrown out by handfuls on the mission field. At present the missionary is likely to feel that he is too restricted in the matter of funds. There has not yet been time to try out the question in all of our missions, but there is much reason to believe that in those in which the principle of self-support has been adopted from the start, while the progress made at the beginning has perhaps been slow, yet such foundations have been laid as to insure a worthy building later on. It has been the practice of some able missionaries to inaugurate nothing which the native Christians could not be reasonably expected to carry on. They have not yet been proved to be in the wrong.

One of the most important tasks of the missionary is so to organize the Christian forces on his field as to provide for the body of native Christians, and also for

individual workers, tasks commensurate with their powers. This is not an easy matter. After the people have been converted they still need to be trained in Christian work. One of the most promising lines along which this development is possible is that of evangelism. The churches should be encouraged to prosecute with diligence the work of both home and foreign missions. In Burma, as in America,—and no less in other lands,—the reactionary effect of missions is ever wholesome and invigorating. Those churches which send out evangelists to work both within their own borders and in the regions beyond, are always the most virile and flourishing, and give the best opportunity for the development of initiative among their constituency. Much is said now-a-days about the importance of training up a native leadership, but it should be borne in mind that this involves the training up of a native following. When the mass of the Christian people are imbued with a great idea, when their hearts are fired with zeal for the extension of the Kingdom and their thoughts are directed along definite and practical lines, leaders are likely to arise spontaneously among them and trained men will find their opportunity. Without this, leaders, however intelligent and masterful, are likely to fail of accomplishing large results and may simply stir up envy and jealousy.

The native ministry should be honored. Like John the Baptizer, the missionary should be willing to decrease and let the native brother increase. If there are ordained native preachers, he should seldom administer

the ordinances; at associational gatherings and on other occasions he should put the native brother in the foreground; by indirection he can best make his influence and power felt in everything connected with his mission. All orientals have more or less strongly developed the sense of what the Chinese call "face," and in general they feel that they have the best "face" when they know that the counsel and approval of the missionary are behind them, but when they are, nevertheless, left to act without apparent reference to him.

In addition to his distinctively religious work, the missionary must turn his hand to many other things. Most missionaries have more or less to do with the management of schools and, while they may leave many of the details to others, they should be familiar with the procedure which, under Government regulation, is becoming a more and more complicated matter. Especially must one keep informed regarding the Education Codes with their occasional additions and amendations. Attendance registers, averages of attendance, religious and racial classification of the pupils, receipts and expenditures, together with annual reports summing up all these statistics must be kept; the selection and supervision of teachers is also important. In the case of boarding schools, there must also be provision for the upkeep and care of the dormitories and other buildings used in connection with this department, the purchase and preparation of supplies for the table, the oversight and maintenance of discipline, the regulation of study hours, and the care of the sick. If

the missionary has associated with him an experienced representative of the Woman's Board, he will generally do well to leave the administration of affairs very largely in her hands, while she on her part delegates to the native teachers as much of the routine work as possible. The regulation of general mission policy as relates to the school will naturally fall to him. The erection of buildings is more a man's job than a woman's, although some women of the Burma missions have developed a remarkably good building sense, and in any case women should be consulted with reference to buildings which they are to use. In Missions in which, as in most of the Karen missions, the schools are supported by the contributions of the native Christians, there is also usually a native committee which has jurisdiction in some matters and is often consulted to advantage. Sometimes questions of discipline are best left to the headmaster and the corps of native teachers; they best understand the heart of the native child.

The matter of buildings deserves a volume by itself, but must receive very brief treatment here. The property committee has charge of all mission building operations now, but the individual missionary should inform himself as much as possible regarding building matters. Needless to say, the erection of buildings in the orient varies greatly from the same work in America. There is such a difference in materials, in arrangement, in style of workmanship, that an expert carpenter would need to learn his business all over

again. Some of the worst jobs on the field have been done by missionaries who had been carpenters in America, but were unwilling to adapt their ideas to the conditions prevailing in the East. Precautions must be taken against white ants. Rooms must be so arranged as to be light and airy without having too great an exposure to the sun. Sometimes a ventilator in the roof is indispensable. In erecting a brick building on black cotton soil the foundation must be so laid as to be protected against the powerful expansion and contraction of the soil at various seasons of the year. Substantial brick buildings have been rent from top to bottom leaving cracks three or four inches wide because inadequate measures had been taken to keep them from the grip of this force. As to wages and materials, the Government has a regular schedule of rates which may generally be consulted at the office of the civil engineer of the district, as a standard from which to work. By the use of what is known as section paper, the missionary who has a fair amount of skill will be able to draw up plans and estimates with a considerable degree of accuracy. Civil engineers are often ready to make valuable suggestions. The missionary should remember that his buildings are likely to be used by other people than himself, and so, avoiding personal fancies, he should aim to make his buildings generally useful and acceptable.

Finally, the missionary must be a practical man of affairs, ready to turn his hand to almost anything. Any business training or experience which he may

have had in America will be of value to him on the field. Skill in the gathering and classification of information and in the keeping of files, a habit of orderliness and precision, a proper sense of evaluation as to the use of time and the direction of his energies, these should be sedulously cultivated. He should seek to add to his efficiency year by year and to qualify himself for doing well an increasing variety of things. Without the sacrifice of intensiveness, his work should be ever more and more extensive. Some familiarity with medicine will be almost indispensable. He should know something about the law. Commerce, banking, insurance; music, the arts and handcrafts; blacksmithing, cabinet making, engineering; agriculture, chemistry, electricity, sewage,—there is nothing under heaven in which the missionary should not be interested, and sooner or later he may have use for all of these. To keep in touch with the general news of the world, the detailed news of Burma and the official acts of the Government, he should read the *Rangoon Daily Gazette* or the *Rangoon Times,* the *Burma Gazette* and leading periodicals from home. The *Indian Witness,* the *British Weekly* and the *Baptist Missionary Review* may also be recommended.

APPROPRIATIONS AND ACCOUNTS.

The amount of appropriations the young missionary will receive is likely to be determined in large part by the antecedents of the field to which he has been ap-

pointed. It is advisable that, unless there are special reasons for doing otherwise, he should run things for the first year or so on about the same schedule that has been in vogue before. If he wishes for additional appropriations, he must first have the approval of the Committee of Reference. In the Constitution of the Conference he will find full instructions regarding the mode of procedure.

It should be taken as a matter of course that the missionary must be exceedingly careful in the use of mission funds. This does not mean that he should be penurious with them. The Society desires none of its representatives to have a reputation for niggardliness in the conduct of his work. But he should practise strict economy, and especially should he see to it that the funds entrusted to him are spent for the purpose for which they are intended. On no account should he exceed his appropriations or allow mission funds to become confused with his own. He should not lend money from mission funds unless specifically authorized to do so. He should not listen to the numberless appeals for aid which are likely to come to him except as his response is limited strictly to his own personal resources. He should know precisely the state of his own exchequer and so conduct his affairs that in case of exigency he could settle up his accounts at any time and be in debt to no one.

As to the keeping of accounts, Mr. Phinney's little manual entitled "John Doe and his Accounts" treats the subject so fully that little need be said here. Suffice

it to remark that the crux of account keeping is the day book, which should be kept with the utmost scrupulousness. It should contain every item of income and outgo, and should be balanced up and compared with the cash in hand once a day or as often as may be necessary to secure accuracy. Each entry should be recorded with sufficient fulness so that it will be evident at a glance to which department it belongs. Then the items may be entered in the ledgers at leisure. By occasionally checking up the various ledgers, perhaps once a month, and making a balance sheet, the accounts may be proved. A simple way to keep accounts is to have a book ruled on each page or folio with two columns for receipts and expenditures, and as many additional columns as may be required for all ledger entries. At the bottom of the page the total of receipts and expenditures must correspond to the totals of all the other columns plus cash in hand.

CORRESPONDENCE.

One of the most important, and at the outset perhaps one of the most perplexing, duties of the missionary is that of carrying on his official correspondence, by which is meant correspondence with various departments of Government.

The highest official in the Government of Burma as at present constituted is the Governor. Under him are eight Commissioners, each having charge of one of the eight general Divisions into which the country is set off for purposes of administration.

Each of these Divisions comprises several Districts of which Deputy-Commissioners are placed in charge. Under the Deputy-Commissioners are Sub-Divisional Officers in charge of Sub-Divisions of Districts, Township Officers or Myo-oks in charge of Townships, Thugyis (pronounced Thoo-jeé) or village headmen in charge of villages or small groups of villages, and Hseh-in-gaungs or ten house headmen in charge of small clusters of houses. In addition to these may be mentioned the Superintendents and Assistant Superintendents of the Shan States, the Chin Hills, and the Mong Mit State. All these pertain to the civil administration of the Province. In addition there are many Departments, each with its chief and his subordinates under various titles; for example, the Education Department, with the Director of Public Instruction at the head, and the Inspectors of Schools each in charge of a Circle of Anglo-Vernacular or European schools, and the Assistant or Deputy Inspectors of Schools having their Circles of Vernacular schools; the Public Works Department with a Chief Engineer, Superintending Engineers corresponding roughly to the Commissioners, and Assistant Engineers; the Judicial, the Police, the Forest, the Medical, the Agricultural, the Prison, the Co-operative Societies, the Customs, the Survey, the Finance Departments and so forth, all of which may be found fully tabulated in the Quarterly Civil List for Burma a copy of which should be on file in the office of every mission station. (To be obtained from the Government Printing Press, Rangoon, price

One Rupee Eight Annas.) The missionary is quite likely to have correspondence to carry on with the Civil, the Education, the Forest, the Public Works, the Medical and perhaps other Departments as well, and needs to know the titles of the Officers.

Government officials have six or more different forms of correspondence. It is sufficient that the missionary should acquaint himself with three, the official, the demi-official and the private. Official correspondence has a fixed form; it begins with a heading as follows:—

From
The Reverend John Doe,
A. B. Mission,
Rangoon,

To
The Director of Public Instruction,
Rangoon.
Dated Rangoon, the of July, 19...

Sir:—

I have the honour to etc.

It closes as follows:—

I have the honour to be,
Sir,
Your most obedient servant,
John Doe.

It is customary to write on both sides of the sheet. A wide margin should be allowed at the left of odd pages, and at the right of even ones. Below the last line at

the bottom of the page should be entered the first word of the next page.

The official form is suitable for all correspondence which one wishes to write in an official or authoritative capacity. It should be conducted with great care. The matter to be set forth should be fully thought out, the arguments and points arranged in consecutive order, and the whole stated as briefly as is consistent with clarity of thought. Precision and accuracy should characterize the language. Let there be no unguarded statement, no guess-work, no inferences, nothing but what is known to be of fact. The utmost courtesy should be observed, and on no account should any aspersions be cast or language used which can by any possibility be construed as libellous, for English law and practice are exceedingly strict in this regard. The rule for all official correspondence is that no stronger language should be used than is necessary to convey the meaning intended. It takes its type probably from parliamentary usage. The American, accustomed as he is to some degree of exaggeration, is likely to find it at first rather confining, but after becoming accustomed to it, he generally prefers it, and learns that in moderation of language there is a power which can be obtained in no other way. The opinion in which the missionary is held by the officers of Government with whom he is thrown into contact will depend in no small degree on the character of his official correspondence.

In general it may be said that official correspondence should first of all be addressed to the lowest offi-

cial concerned. For instance, if it is a matter coming under the jurisdiction of a township officer, he should be addressed before the matter is carried up to his superior officer, the Sub-Divisional Officer. Any matter pertaining to the jurisdiction of a Deputy Commissioner should be brought to his attention before correspondence is had with Commissioners or the Governor. Officials do not like to have correspondence carried over their heads, and the course suggested means a saving of time, as the matter is likely in any case to be referred back to the subordinate officer for report. Sometimes it is well to address the superior officer, but send the letter through his subordinate, writing at the top the words, "Through the Sub-Divisional (or other) Officer for favour of any remarks he may have to make." Thus the requirements of courtesy may be met and at the same time the matter be expedited.

The American is likely to feel at first some repugnance to writing the close of the official form. He is no man's servant, and he strongly objects to signing himself as the obedient servant of any one. But this feeling is likely to pass away when he observes that the very highest officials of the Government, in writing to him in return, will sign themselves in the same way. The idea is said to be that since official correspondence is in the sense, public correspondence, every writer makes himself a servant of the public. But whether one likes the form or not, that is the form fixed, and it is the only form which an official is bound to re-

cognize. There is this also to be said in its favor, that it is convenient, as being purely conventional.

Copies, or at least briefs with dates, should be kept of all official correspondence and filed away for reference. In continuous correspondence reference to previous letters on the same subject should be made by number and date, thus, "In reference to your letter No...., dated the..., 19..., I have honour to" etc.

A very convenient form of correspondence which may be adopted when one does not wish to commit himself to the official form is the demi-official. There is great variety in the details of this form. It may differ little from the ordinary letter, but its distinguishing feature is the letters D. O., written generally at the top, left hand. Government officials keep a record of their D. O. correspondence but, strictly speaking, nothing written in this form can be cited in official correspondence as authoritative. Consequently if, after threshing a matter out in the D. O. correspondence, it is desired to make the conclusions arrived at authoritative, they should be put into a letter in the official form.

In private correspondence a few differences in practice among the English may be mentioned. In dating a letter it is customary to give the day of the month before instead of after the name of the month, as, 1st of June, or 1st June, instead of June 1st. Thus 1/6/1923 means the 1st of June, 1923, not the 6th of January as with us. On the envelope an English gentleman should invariably be addressed as "Esquire."

or "Esq." never as "Mr."; if a physician or minister, the proper prefixes should be used.

SOCIAL RELATIONS AND DUTIES.

The question of social relationships is likely to be, at first, quite puzzling. English customs are so different from ours in some regards as to be confusing. But the society of the European community, and especially of the official classes, is to be cultivated. The moral standards of a few may not be high, to be sure, but the missionary should bear in mind that he is sent out to be no man's judge. If he himself is a true man, he may go anywhere without loss of dignity, and he will be appreciated wherever he goes. Especially should he be careful not to offend by a supercilious attitude.

In Burma and India it is customary for a stranger, on coming to a place to live, to call first on those whose acquaintance he wishes to make. Brides are an exception to this rule. The visitor stops at the foot of the steps and calls "Boy" until he receives an answer. On making the first call, he should send up his card. After that cards are not needed unless the interval between calls has been long. The usual time for making calls varies somewhat in different stations. It may be found out by inquiry. In calling on officials of high standing, it is sometimes wise for the missionary to adopt the clerical garb, but ordinarily this is not necessary; a morning suit may be worn. For dinners, which are usually held at about eight o'clock in the evening, it is best for the men to wear black though

white dinner suits are more and more coming into use; ladies may wear simple evening gowns of thin material. At the table, some English people will have all wine glasses removed out of respect for the missionary, and refrain themselves from indulging. When wine glasses are on the table, to leave them unturned is sufficient indication that one does not wish to drink. When the time for departure arrives, the lady of highest rank, if officials are present, otherwise the eldest, makes the first move to leave.

The English people are generally very lenient towards the peculiarities of Americans, but the missionary should nevertheless be careful to offend English tastes as little as possible. Unmarried people cannot have the same unchaperoned freedom in their relations to each other as in the homeland. The capable, self-sufficient American young woman is even less understood in *Asia* than she is in *Europe,* hence the actions of the single woman will at times be open to misinterpretation, unless she rigidly follows English etiquette in her social life. Her natural independence, friendliness and confidence in her own good sense will doubtless resent the advice that she must not walk or drive alone with single men whom she meets socially. There are other similar matters regarding which older missionaries will gladly direct new recruits, and the latter will find it conducive to their greatest usefulness and happiness to follow recognized usage. Better be "too English" than "too American."

The same rule applies to speech. The missionary should endeavour by the clear enunciation of his words to overcome any tendency to the nasal twang. Let him avoid such alleged pronunciations as "vurry" and "Amurrican." It is wise to conform to English usage in spelling and vocabulary. Such words as vigor, labor and the like should be written "vigour," "labour." The old-style spelling of plough, etiquette, programme, and so forth, is retained. Great care should be taken in the spelling of proper names of the country both in correspondence with officials in Burma and with the home constituency, as mistakes in this direction give the impression of either carelessness or ignorance. Certain differences of English vocabulary and idiom may also well be followed, or at least understood. The English say "a reel of cotton" instead of a spool of thread, and "tinned" goods for canned goods. Rubber overshoes are called "galloshes," men's suspenders "braces," pants "trousers," shoe strings "shoe laces," Oxfords "shoes," high shoes "boots," boots "top boots." A store is a "shop," a railroad a "railway," a track a "line," a coach a "car," and a trolley a "tram." The drug store is the "chemist's shop;" soap and groceries are purchased at the "oilman-stores," rope at a "ship chandler's." The word "guess" should be limited in use to its strict meaning, and slang, together with other extravagances of vocabulary, should be avoided. In general, the missionary should be careful, in his conversation, to avoid the vaunting of customs and achievements American. Anything in the

line of uncomplimentary comparisons should be eschewed. Especially are criticisms of the Government distinctly out of place.

RELATIONS TO OTHER MISSIONARIES.

Of the missionary's relations to the Committee of Reference, the Property Committee and so forth, the Constitution of the Conference and other like documents will give full information. As to his personal relations to his fellow missionaries, he should take pains to keep closely in touch with them. By all means let him attend the Conference and Convention whenever it is possible. If time permits, it is also well for him to be present at associational gatherings where he may meet other missionaries and, when opportunity offers, to visit other stations. The broadening influence of contact with the brethren is invaluable. Fields are so different that each missionary must study out his own problems for the most part, and bear the responsibility for dealing with them. Nevertheless, much useful information will be gathered, and a worthwhile outlook upon the wider field will be gained.

While the relations of missionaries on the field are most cordial and brotherly the young missionary should not presume too much on this fact. He will find it the part of wisdom, and of true Christian courtesy, to observe with a good deal of scrupulousness the principles of comity. He should be careful not to invade another's territory or sphere of activity. He should not employ workers from the field of another without a good mu-

tual understanding. When native Christians come from another missionary seeking advice or assistance, they should generally be referred back to their own missionary. Especially should tale-bearing from other missionaries be discouraged.

In regard to one's relations to other missionaries in the same station and work, it should be borne in mind that whenever two or more people are closely associated, each must make some concessions to the others. Especially in the very intimate relationship which must often exist between the head of the mission and the representatives of the Women's Board, the utmost consideration should always be exercised on both sides. In general it is best that each person have his or her work marked out, and be made supreme in that sphere. Naturally the missionary in charge of a station will have the outlining of its policy in the large. He may also consider it his privilege to regulate all the affairs of his mission down to the smallest detail; but he will do better to delegate a liberal share of his prerogatives to the women. It will not diminish his honour or importance, and it will tend to make for smoothness. It is from petty nagging in details rather than from disagreement on great principles, that irritation and friction generally arise. On the other hand, let the women be loyal to the mission, and not interfere in matters which are beyond their domain. Finally, unless circumstances are very exceptional, whatever differences of opinion may exist on

the part of the missionary force, before others they should present a united front.

RELATIONS TO THE NATIVE COMMUNITY.

The impression has gone out, chiefly through the reports of globe-trotters and travellers with a superficial knowledge of things, that white people in the East are accustomed to domineer over the darker races and treat them with little consideration. Stories are circulated to the effect that it is quite a common practice with them to beat their servants. But this is not true. Under British rule, at least, the native is carefully guarded against physical abuse, and high Government officials have been known to compound gladly with a common cooly, for some slight display of temper, by the payment of a large sum of money rather than let the matter come to the knowledge of their superiors.

On the other hand, the fault of the new missionary may be a tendency to assume a parental attitude towards the people of the land. At first these may seem to him like children in some respects, and in his eager desire to help them, he may exaggerate this element without realizing that they are as mature in many ways as any of our own people of the same age. If he is wise, he will not allow his desire to meet the needs of the people to lead him into any indiscretions because of a mistaken attitude on this point.

It goes without saying that the missionary should cultivate relations of the utmost good-feeling and mutual understanding between himself and the people of

the country to which he has been sent. Yet, this is not always so easy as to be a matter of course. Even in the oldest missions where the missionary is generally best known and understood, he must constantly bear in mind that he is of a different race and make allowances for the fact. If he is sometimes even, more or less an object of suspicion and is not taken fully into the confidence of his people, he must not think it altogether strange. In Christ there can be neither Greek nor Jew, neither circumcision nor uncircumcision, neither barbarian nor Scythian, neither bondman nor freeman. That is the Christian ideal. But oftentimes it falls far short of being realized even among the most advanced Christian communities. The misunderstandings which may arise between peoples of even a slightly different strain at home are too manifest for the missionary to think over much of it if his best intentions are sometimes misconstrued. The indigenous peoples of any land have their pride of race which should be respected. Indeed, it is one of the surest signs of degeneracy in any people when they lose their race spirit and cease to be proud to be what they are, as, for instance, when Karens, as is the case in a few parts of the country, become so estranged from their own racial traditions that at the pagoda they pray to be reborn in their future transmigrations or transincorporations not as Karens, but as Burmans. This is true, whatever be the race that becomes the object of envy. It is said that the natives of India despise,—and rightly,—those of their fellows who pose as Anglo-Indians.

In truth, probably in every race under heaven there are qualities, or at least possibilities, which any member of any other race may well respect, or even covet. Certainly the longer and the more intimate the missionary's acquaintance with his people, the higher is likely to be the esteem in which he holds them. In any case, he must be sympathetic with them and learn to get their point of view, if he is to do his best work among them.

RELATIONS TO THE SOCIETY.

These are sufficiently set forth in the Constitution of the Conference and elsewhere. Let it be added here that these relations ought by all means to be those of mutual confidence. The confidence of the Board in the missionary is evidenced in the first place by their appointment of him. They will continue to believe in him so long as he remains worthy of their good opinion. The testimony of the great body of missionaries is that, while misunderstandings will inevitably arise from time to time, yet, when all the facts are in hand, the Board is ever ready to do the right and generous thing as they see it. The members of the Board are the picked men of the denomination, chosen primarily not only because of their interest in the great enterprise of world evangelization, but also because of their sympathetic attitude towards the individual worker himself. The same is true of the Secretaries.

Let the missionary on his part have the fullest confidence in the Society. In correspondence with the

Board, he should be explicit, lucid and concise in statement, impersonal in appeal, loyal in attitude; and, if he does not get all that he desires, he should not feel that he is being abused or discriminated against. One may prejudice a really good cause by being slovenly in the form of presentation, negligent in the use of sufficient detail, or hypersensitive in tone. If, however, anyone is really convinced that he is being misunderstood or unjustly treated, let him on no account lay up a grudge, but take up the matter at once and persevere in a manly way until a thorough understanding has been reached. Let the missionary never forget that the heart of the Board, as well as his own heart, is in the work to which he is giving his life service.

RELATIONS TO THE HOME CONSTITUENCY.

"What thou seest write—and send unto the churches." Herein lies the keynote of intimate relationship of the new missionary to the home constituency. His home church, his college Y. M. C. A., his seminary alumni, his former student charges,—these and other groups will be following him in these first years with eager, personal interest. It rests with him to conserve and increase this, or to let it go the way of all unfostered good intentions. Let him write, then, but only,—for the first year or so, at least,—"what he *sees*." Deductions, general opinions, above all criticisms of the work and workers, should be strictly reserved until better acquaintance with the country shall clarify

his understanding of the ways of the East, both white and brown.

Personal experiences, interesting customs, queer sights, heart-filling meetings,—let all these be committed to paper and used to make the land of his mission live for the land that has sent him. This work need take but little time if manifold copies be made and sent, with brief personal notes where desired, to friends and societies. An occasional incident worthy of wider distribution may with profit find its way into the religious or secular press. It is well for the missionary to keep a copy of all such material for his furlough notebooks, for he cannot too early in his career begin to prepare for that active contact with the home base which may later be his through deputation work. If he so desires, he may classify his material under the heads of Sunday Schools, churches, young people, women's work, and so forth, or he may keep it all together for later arrangement. An active camera may mean interesting illustrations and lantern slides.

TEMPTATIONS OF THE MISSIONARY LIFE.

The missionary life is not without its temptations, to some of which the novice is, in the very nature of the case, peculiarly subject. On his way out to Burma, one of the missionaries of a generation ago called to see the noted preacher, Mr. Spurgeon, in London. The great man received the younger one into his study and, after a moment's conversation, prayed with him, the burden of his prayer being that the young missionary

might be kept during the first two years of his career. The visitor did not see the reason for this at the time, but afterward he came to feel that it showed Mr. Spurgeon's wonderful insight into the conditions of the missionary's life. During this period he must acquire the language, and since he is unable to understand what is said when he goes to the services of God's house, or to tell of his own inner experiences, it seems that the springs of his spiritual life would be dried up. Coming from America where he has probably been actively engaged in religious work, receiving and giving out freely, now to find that his ears are stopped and his lips sealed is very likely to be a real temptation. Making a language study of sermon, hymn and prayer is not conducive to spiritual exaltation, to say the least.

Another temptation results from the commonplaceness of much of the missionary's life and work. Before going to the field the recruit has formed certain ideas of what the missionary should be, how he should live, and what he should do. When he arrives there, he finds that few, if any, of his colleagues measure up to this conception, and when he looks around and begins to take up his own work, he discovers that much of it is far from idealistic. This, to some, becomes a serious stumbling block. A few have been embittered and have suffered such keen disappointment as to resign and go home. No one can feel anything but real sympathy for these but the only advice that can be given to them is to wait until they know the whole situation

better. If some missionaries seem to live too comfortably, it may be that they have found this necessary to their health and real efficiency. If some do not confine themselves to the work of the gospel as much as it seems they ought, let it be remembered that we have a many-sided religion to present to the people. In any case, it is to be supposed that those who have given their lives to this service and have made long and careful study of it are as conscientious as the novitiate who has just come to the field. If, on his own part, the new missionary is so much encumbered with "the serving of tables" that he has no time to do the greater things which he feels to be of more permanent value, let him know that it is by the doing of the little things that he is enabled ultimately to accomplish really significant results. After all, it is not altogether what he does, but what he is, that counts, and life has its chief glories in the commonplace. It is impossible for anyone to live constantly on the very highest plane of spiritual experience and activity. Jesus himself came down from the Mount of Transfiguration and brought his disciples with him.

Another temptation comes from the comparative independence of the missionary's opinion. Possibly there is no calling in life in which a person is left more free to do as he likes. The pastor at home, for every hundred members in his church, has two hundred eyes fixed on him to see that he does his duty; the missionary is often largely accountable to himself alone. There is no one who can closely inspect his work, and he is

constantly surrounded by those who look up to him as their superior. The consequent danger is that he will become autocratic over God's heritage, instead of working together with the brethren as co-laborers in the gospel. Since many of the restraints which come from association with his peers are removed, the temptation is to let any peculiarities of mind or heart have full sway and become accentuated. For this reason some who, if they had remained in America, would probably have had a creditable career, have failed on the mission field. Nevertheless the very freedom of missionary life makes it possible for others to develop all their best powers, as would, perhaps, be the case in no other conditions.

COMPENSATIONS OF THE MISSIONARY LIFE.

If a person feels that he has been called of God to this service, the chief and sufficient compensation of the missionary life is the consciousness that he is where God would have him be. But there are other compensations also. One is the satisfaction of doing a greatly needed work which few are willing and able to do. A brilliant young teacher of science who had offered himself for the foreign field was earnestly remonstrated with by his friends. They told him he was needed in America. He replied that he had been out for a stroll that morning and had come upon a stream of water by the wayside, and, stooping down, had dipped his finger in it. Pulling his finger out, he looked and saw that it had left no hole; the water had rushed in to fill

the space. He concluded that he was not needed where he was, that others would be ready to assume his task. His surmise was correct; the position which he had occupied has never been left vacant. But when he died, after many years of faithful, telling service in China, his place was hard to fill. No missionary ever relinquishes any kind of work in the homeland but there are many to take it up. On the other hand, when he leaves his field, often there is no man to fill the gap.

Another compensation has already been hinted at under the heading of Temptations of the Missionary Life, the comparative freedom of action which the missionary enjoys, the liberty to develop his own powers of initiative. To some men this means much. In the stress of conditions in America, kept constantly under restraint or lashed to unnatural effort, their best powers find no opportunity to express themselves. On the mission field, released from external compulsion, the same men find capacities within them of which they had not suspected the existence. Probably from the days of Carey and Judson to the present, in no calling or profession have more men of truly great impress appeared, in comparison to numbers, than in the missionary calling. And even though he may not have attained to greatness, yet for the opportunity of development of such abilities as he had, many a man has, under God, been truly thankful.

A further compensating advantage in the vocation of the missionary is the greatness of the results accomplished. Many of these, including the most im-

portant, the missionary will never be able to measure in this world,—he must wait until he goes to his reward,—for they are spiritual conquests, and the eternal things are to the physical eye invisible. But even in the realm of the physical, of that which may be seen, the missionary enterprise is achieving results of which many of its most devoted adherents have never so much as dreamed. Some of these results are already beginning to appear on no less a scale than, as in the case of the Karens, the conservation of an entire race. Doubtless these and similar results will continue to manifest themselves in ever-increasing and ever more imposing array. They are mere by-products of the missionary enterprise, but they mark it off as one of the most stupendous movements of history. To have even a small part in this movement, higher considerations aside, is well worthy the ambition of any man.

These compensations of the missionary life are patent and on the surface. Besides them are many which are less easy to describe, but no less assured. To be thrown as never before on the sustaining arms of his God, to catch the kindling glow of the same divine fire in the hearts of others as that which has warmed and impelled his own, to read the Divine word in the illuminating atmosphere of an oriental setting, to preach and live the blessed gospel before those who are densely ignorant of its power,—why speak further of compensations? These things, to those who are privileged to participate in them, make the missionary life seem the only life worth living.

"We gain heart-peace! Tho' we are far away
From home and loved ones, and the burdens press,
We have assurance God has put us here
And in His work our fullest happiness;
We know His call has brought us to these shores,
And He who called us will sustain and bless.
We gain heart-peace!

We gain an insight into God's own Word,
A view that in an Occidental land
Could not be ours, but in the Orient
Where change comes not, we better understand
The daily life our blessed Master lived
When on this earth He walked and worked and planned.
We gain an insight!

We gain more trust. Cut off from human aid,
The counsel of earth friends we value so,
We turn more oft to One, our greatest Friend,
And ask more humbly that the path He show;
We dare not bring *our* plans to Him to bless,
But pray that we *His* plans for us may know.
We gain more trust!"